846 deer (SM). While on trench mother used scratching stick (o·wati·š), made from any piece of twig, so hair would not fall out; did not touch face with hands, else she would have pimples. Short time after birth girl babies' ears pierced for ear-
[304] rings, "because they don't feel it much then" (SM).

Father did not eat meat or salt until child's navel healed, else cord would rot; optional whether he hunted or fished (SM); many did not, for 2 weeks (MM, FP). Could, however, drink cold water. Did not sleep with wife for 2-4 months after child born.

853 Child was generally nursed whenever it cried; "some mothers slapped their babies when they cried all night, others nursed them" (MM). Nursing continued until child at least 2 yrs. old; LT's child
[862] of 4 frequently nursed, standing beside LT when
[841] latter seated. If mother became pregnant while child still nursing, latter weaned. Menstrual periods for woman usually recommenced about yr. after childbirth (FP).

854 Up to time when they could walk well, children
481 carried about in cradles (see section on Means of Transport).

842 Childless women took herb medicine to have children; FP's husband's stepfather, a Tejon Yokuts, prepared such for FP (see Autobiography
[845 of FP). Children born dead buried immediately;
754] parents not subject to meat taboo if this occurred; "not many babies died, unless a witch wanted to give their parents hard luck" (SM).

847 Abortion, infanticide.- Leaves of a "big tree"
824 (sp. ?) boiled and tea drunk by woman when she first knew she was pregnant if she wished to induce abortion; also women took medicine to prevent conception. Newborn infants "sometimes killed; one woman had a baby and killed it; she went off somewhere with her mother, so no one would know. They just buried the baby any place, like a dog; I don't see how they could do that. That woman was a witch" (FP).

845 Twins.- If person laughed about woman having twins (cono'), that person would also have twins. Twins treated well; if one treated badly, died, other would die too and give family bad luck, hence twins often accorded more consideration than other children. If mother of twins over-
[597] worked, unable to nurse both babies, relative might adopt one of them; ES, herself childless, had thus adopted her brother's son, one of pair of twins.

597 Orphans, illegitimate children.- Orphans, or
768 one of several children with one parent dead, other remarried, adopted by blood relatives. Observations (1930-1932) of 3 adopted children showed 2 treated indulgently, one as a menial.

848 Illegitimate child kept by mother, who lived with her family; father of child expected to bring meat to mother occasionally; if mother

721 who had no friends, and with the Koso; the Tübatulabal and the Koso once had a big fight at Walker's pass." FC had picked up arrowheads on a battlefield on Nichols peak, which lies on border of Tübatulabal-Kawaiisu areas. As among most California tribes, wars did not last long, nor were [727] fatalities heavy.

[754] Motives.- Motives for making war of usual variety (Kroeber, Handbook, 843), except witchcraft not mentioned by informants. Not every quarrel led to war; when Tübatulabal on one occasion broke formation at communal antelope drive (see section on Basic Subsistence) and Yokuts killed some of Tübatulabal taking part in drive, revengeful actions by their hosts did not lead to Tübatulabal-Yokuts war; "the Kawaiisu, Tübatulabal, Tejon, and Ventura people who were taking part in the drive just went home right away, and the Tübatulabal didn't keep fighting with the Yokuts because of this" (SM). On other hand, theft of seeds from women by strangers might promulgate series of intertribal raids.

726 Personnel of war parties.- Thirty soldiers
701 (wa·tam), grown able-bodied men, constituted "a big war party" (SM). Night before going to war, soldier could sleep with wife; in morning he rose early, swam; not subject to any food taboos. Soldiers took only arrows with them, no food, because "they didn't go a long way off to fight, and they'd come back in evening." Women did not accompany war parties. Raids staged in usual manner (Kroeber, Handbook, para. 2, 400); if possible men, women, children killed inside houses, after which raiders hurriedly retreated. Little hand-to-hand fighting in open warfare; half of force not left behind for reserves, as is situation mentioned in myth (Voegelin, 1935 b, 201). All fighting stopped at nightfall, or "when they had no more arrows they quit and came home to make some more" (SM).

701 Leader (nomo·i'il) selected by chief, who did
553 not himself accompany war parties; leader would be man who had killed one or more foes in previous fights and thus earned title of nomo·i'il, previous to his appointment to leadership. After some of Koso had settled in South Fork valley they and [648] Koso across Sierras to E were asked by Tübatulabal to aid latter in war against Yokuts group; these allies not paid for their assistance, but gave help as evidence of their friendliness.

727 Prisoners, war dance.- Prisoners of either sex not taken; scalping, torture denied by all informants. Soldiers took dead enemies' bows and arrows, or "just one arrow" (MM) and displayed these when they returned home; these bows (mugutin a·lin, dead bow) put to practical use by man who had taken them (SM).

726 War dances of incitement, or victory dances
727 after return home not held (SM); FP said no victory dance, but described a round dance, which was

622 Chief received messengers sent from other tribes, arranged for allies in event of war, as-
[702] sembled war parties, selected captain to head such, "made the war dance (of incitement) at his
[728] place" (FP), represented his people at peace parleys with chiefs of other tribes. Chief him-
[754] self did not go to war. It was chief's duty to admonish evil shamans when they were causing sick-
627 ness and to order such killed if his admonitions went unheeded; this extended to malefactors within chief's immediate family; no collusion between
[171] chiefs and evil shamans, such as occurred among Western Mono and Yokuts (Gayton, 1930, 398) remembered by any of my informants.

622 Chief settled fights arising from jealousy over women, or over possession of game; he "would ask people why they fought and tell them not to
578 do it any more. If 2 persons were always fighting, he would tell one to move out of the settlement" (FP).

622 A chief headed Tübatulabal when they joined the Yokuts for antelope drives, but chiefs did not direct people where or when to go for piñons, fish, acorns.

Chiefs attended burnings, dances; delivered orations at such; lectured youths, telling them not to fight and, later, not to drink too much whiskey; often upbraided stingy people for not bearing just share in expenses of fiestas.

622 Chief did not play hand game (SM); was likely
576 to tell myths in wintertime, but this not his
[525] exclusive privilege. Chiefly etiquette did not permit chief to visit socially among his people;
[574] "he would send somebody over to a person's house if he wanted to see that person" (SM). One Tübatulabal chief sometimes visited "around Bishop (Owens Valley Paiute); this was all right because he had relations there" (SM). SM, Tübatulabal chief in 1932, visited sick to administer herb medicines; also visited Catholic priest and some of his relations and went on trading trip with his son, MM, to Northfork Mono in 1932, but never made social visits among his people, and those persons other than relatives who came to see him usually came on business.

622 Women chiefs as functioning officials, reported
462 for Tübatulabal (Kroeber, Handbook, 608), denied by SM, PN; SM, 1931, said, "the wife of a deceased chief was called timiwal until she ate meat; then the new chief was chosen. A daughter might be named, but usually refused the office." In 1932 he denied latter part of his statement. FP said Mrs. Petra Miranda should have automatically become chief for Palagewan group after former chief, Mrs. Miranda's mother's brother, died, "only she has no people to be chief for now." SM denied this but said chieftaincy might have passed to deceased chief's sister's son; FM and PN, Mrs. Miranda's son and parallel cousin, respectively, said women never chiefs. Mythological records contain no occurrences of women functioning as chiefs.

622 If people dissatisfied with chief, clown instrumental in having new leader appointed (see below).

[p. 55(b)]

"people didn't know about the man who
771 lived above the sun until the white men told them
776 about God" (SM). Concept of dying benefactor was,
[771] however, part of religious belief and was, more-
773 over, related to jimsonweed complex; "a long time ago Jimsonweed was a man; his name was mo·mo·ht. He said he was going to turn into a plant and if any man was sick or broke he should dig his roots
● [754] and drink him; then Jimsonweed would give him something" (SM). Mention has already been made of belief that witches are not powerful enough to destroy efficacy of this plant. But aside from addressing formula to jimsonweed when digging roots, there seems never to have been any form of worship addressed to benefactor. Neither SM, FP had heard of Chungichnich.

794 A few other details of religious belief, how-
771 ever, also seem to relate clearly to so-called jimsonweed cult and 6-god system known among
[771] tribes to W and S (Kroeber, Handbook, 623). SM
776 said that woman, named mane·sa, lived at ayeček,
[823] "across the ocean" with 5 brothers who took care of her; "whenever this woman turned over in her sleep, the earth quaked." When FP's father administered jimsonweed to FP "he blew on a whistle, so that 2 old men and an old woman who lived on the other side of the world could hear him" (see Autobiography of FP). Informants could not remember names of any of above-mentioned siblings, save woman's. Among Tübatulabal jimsonweed ritual
[757 and pantheon referred to above seem to have
789] existed in attentuated form, with emphasis, so far as use of jimsonweed goes, on its medicinal properties and its use in obtaining supernatural power.

773 When questioned, SM said somewhat dubiously
774 that tobacco had also once been a man, and had also spoken to the people, but that no formula was ever addressed to him. In [illegible] mythology,
[771] according to Dr. Stanley Newm[illegible]bacco personified, and has personal name.

773 Coyote culture hero and tri[illegible]r; as culture hero he causes earth to be remade after flood (Voegelin, 1935 b, 209), obtains water and fire for people, regulates division of labor (ante), causes death to come into world (Voegelin, ibid). He opposes Eagle, who is also chief (ibid., 207) during mythical age. As trickster, Coyote plays usual rôle of liar, cheat, dupe (ibid., 199, 209, 211). Informants, volunteering comments on Coyote's character, mentioned how puzzling they found his dual rôle; "Coyote--he's bad, mean; but he's good, smart, too; I don't know how that is" (MM).

774 Spirits.- Animals could "hear everything that
776 was said"; this belief extended to all flora as well, but differences of opinion expressed on whether it applied to inanimate objects such as rocks; SM said it did not, MM (ibid.) asserted rocks "tell (Bear) everything." However, rocks, streams seem not so much supernatural in themselves, but to serve as dwelling places for supernatural beings; entire region in which Tübatulabal lived peopled with many varieties of such beings,

756 Aesthetics). Other animals as wolf, lizard, hum-
825 mingbird, frog also helped witch in actual prac-
tice of craft (FP).

756 Although inheritance of shamanistic power in
428 family lines denied by SM, FP pointed out that among Tübatulabal all shamans for past 4 generations had belonged to one family; Jose Chico, Bill Viejo Chico, 2 brothers, both shamans; Jose's daughter, makiawint, was witch; 2 of Bill Viejo's daughters are witches.

754 Witchcraft.- All illness, insanity, caused by evilly disposed shamans; "if there had been no a·ɣowa·l, people would have lived forever" (SM). Instances of witchcraft legion; witches killed young children with their power, "if they wanted to give the parents hard luck"; often killed close relatives, parents, siblings' children, for what reason unascertained. Bill Viejo Chico announced at fiesta he was "going to kill all the children"; other instances witches boasting of power openly, threatening victims referred to. In 1933 witch held to have caused death of Tübatulabal woman's son so that mother of dead man would have to pay witch for having her face washed before she could eat meat.

Shaman practicing malevolent powers went out to mts. and talked to his animals; animals went to prospective victim, spoke to latter in dream; next morning victim would be sick, and illness would increase daily, because witch talking to animal every night, thus causing victim to "dream bad." Examples of bad dreams were: MM dreamt he was cow, pursued by bull. He climbed tree; while in tree he changed into human form, saw bull, also as human, at foot of tree. Then both changed again into animals; bull gored cow's leg. Immediately after having had this dream MM became very ill. If he had dreamt bull killed cow, he would have died. SM dreamt rattlesnake bit him; this dream also sent by witch. Several other examples of bad dreams recorded (see Autobiography of FP; Voegelin, 1935 b, 215). In general, to dream of Coyote portended misfortune; Coyote witch's helper par excellence, often sent to make persons ill. If one dreamt Coyote bit one, sickness followed. To dream of witch injecting pain in certain part of body caused that region to become affected. To dream of witch, even though witch did not send dream, enough to cause illness.

754 Witches might also send ghost of dead relative,
775 traveling in dust spout as among Miwok (Merriam, 1909, 433), to sicken person; "the whirlwind strikes one, enters one's head, and one dies" (SM); FP had this happen to her. Lights, which could be seen traveling fast at night, sometimes sent by witches to look for victim; MM, from home in foothills, some 25 yrs. ago, saw 2 lights racing over floor of valley; lights approached gate of rancheria, retreated. Capture of person's soul by witch one cause of insanity (SM). Air shot, such as used in shamans' contests, not used by witches to sicken victims.

754 Besides foregoing practices, witches might also use poison (muśmal); one of witches at Onyx 278 rancheria said to possess poison which she ob- 177 tained at Tule from Yokuts, among whom poisoners 824 active (Gayton, 1930, 390); FP mentions 2 cases poisoning in her autobiography and blames Tule River Yokuts for both. Poison used is obtained from plant and is not exclusive possession of shamans; it is administered in food, which makes people loath to accept food from strangers (SM).

753 Ghosts sometimes put hair, tiny pebbles in 775 food when people ate after dark; this also caused sickness.

754 Various preventive measures taken against witchcraft; SM swallowed tobacco and lime every 751 night to induce vomiting so that he would not have bad dreams. Person who dreamt of coyote, rattlesnake, went out into canyon early next morning, made speech to creature, upbraiding him, and blew bad dream away (Voegelin, 1935 b, 217). Some persons took jimsonweed, etc., to obtain supernatural power against witchcraft.

754 Various attempts made to overcome effects of 755 witchcraft; relatives of sick person often made 756 direct threats to witch; when RP sick, her brother went to witch at Onyx, told latter, "If you don't 626 cure my sister I'm going to do something to you." Witch took RP out in bushes, threw ashes over her, talked to her pet and told it not to make RP ill any more; RP recovered. FP's husband made similar threat to witch. MM said relatives of sick person paid $10-20 to witch sometimes so that latter would stop sickening patient; FP corroborated [757] this, SM said only threats used. Medicinal herbs also administered to restore health (ante); if these failed, or in violent illness, services of curing shaman engaged; actual practices of such detailed below; shaman might or might not tell patient who was bewitching him; if witch a relative of shaman latter loath to tell, might advise patient to move away from house. If curing shaman told patient who was witching him, and latter's relatives threatened witch but to no avail, shaman might make witch come to see patient and effect cure; witch cured by blowing sickness out of patient's body, using feather which he waved back and forth. Evil shamans who could only bewitch never sucked out pain in curing a victim, as other shamans did, because if pain sucked out it would enter witch's body, cause his own death, he not being powerful enough to remove it.

683 If witch refused to cure sick person or stop 627 malevolent practices, patient's relatives, after 622 obtaining chief's sanction, often killed witch. Evil shamans both sexes treated thus; if sister 754 of chief a witch, chief would talk to her, warn her to stop her evil practices, but if she did not he would order her killed (SM). Murder of witch might be accomplished by one or several individuals; witch might be lowered over cliff (see Autobiography of FP), shot; Bill Viejo Chico bound with hair rope, tied to tree, burned alive. In

683 1930 plan hatched to kill woman witch; woman cho-
627 sen to accomplish killing, but sheriff interfered.
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756 Curing.- Curing shaman began using his power
755 to diagnose, suck out disease when approaching
middle age. Curing performance constituted all-
night ceremony which began after dark; held
either in doctor's house, if patient came from
distance, or in patient's house if doctor had
been sent for. Ceremony open to all who wished
to see it; doctor began by singing; some doctors
blew puffs of tobacco smoke over patient at in-
[237] tervals, or waved feather-tipped wand over pa-
tient while singing; others used plain stick,
pointing it at affected spot in patient's body as
they sang. In song, shaman called on deer, who
came to see patient; "no one except the doctor
could see that deer (tohi·l, ordinary term for
deer). When the doctor saw deer starting to come
he'd sing, 'He is coming, way over the mts.; he
is coming close now.' Then he would go outside
of the house and Deer would come up to him. Deer
gave him something; then the doctor returned to
the house. That deer came from Mt. Whitney. After
Deer had come, the doctor sucked out the pain
from the patient, in the early morning. Only good
doctors knew the deer song, and it was the only
one they used in curing. When a doctor had sucked
the pain out of a patient, he would fall down in
a heavy stupor, sweating all over; then his power
would help him get the pain out of his own body,
and he would show the pain to the people" (SM).

Doctors did not cut before they sucked (all informants). Sometimes doctor would put piece of jimsonweed over eyes in order to see who was causing patient's illness. When they learned who witch was, they exhorted evil animal sent by witch not to molest patient and thus "sent the animal away" (SM). Most of anecdotal material collected concerning cures had to do with activities of non-Tübatulabal shamans; one curing performance by Jose Chico described briefly in FP's autobiography; several performances by Kawaiisu shamans referred to by FP.

Disease objects either animate, inanimate; MM had had "something black, that looked like a spider, 3/4 in. long, with lot of legs that wriggled as though the thing were alive" sucked out of knee, together with blood; sometimes dry blood, small stone sucked out, or lizard-like objects.

756 Besides being able to cure, good shamans "knew
177 everything" (SM, FP); could divine guilt; locate
754 lost objects; they always knew beforehand when
787 patient was being brought to them (see Autobiog-
raphy of FP). Sometimes shamans instituted new
customs, as when MM's wife, an Owens Valley
Paiute, told LT that Owens Valley Paiute shaman
had said not to burn clothes that were dirty or
worn out, in owner's lifetime, but to have
them buried with owner at time of death; LT acted
upon this advice and kept pitch-covered clothes
she had worn while gathering piñons.

756 Fees paid to shamans for doctoring range in
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NS22 Tübatulabal NS22

Kawaiisu NS13 Chumash NS7

T 756 754 T [426] American currency from $10-50; formerly equivalent amounts paid in clamshell currency. "If a doctor is paid too little, instead of curing a patient, he makes him sick" (FP). Relative of patient pays shaman before curing commences; fee not returned if treatment unsuccessful. Considerable borrowing often occurs between relatives if someone is taken suddenly ill and requires immediate shamanistic treatment.

Weather shamans.- Although SM asserted Tübatulabal formerly had own weather shamans (paha·m), all my material relating to this type shamanistic activity concerns performances of Chumash, Kawaiisu weather shamans. SM's stepfather, Chumash from Tejon, had practiced weather shamanism until part of his outfit (tanganišt) was stolen from him; this outfit consisted in part of white quartz crystals used for making thunder showers in summer and black rocks for winter rain; these kept in striped fawnskin sack, in dry place. Besides, rain doctor used steatite pipes with bird-bone mouthpieces, small steatite bowls (pl. 1a), dewclaw rattle. To make rain, 4 old men and weather shaman sang for 3 nights; during day singers abstained from meat, eating only acorn mush and seeds. At end of 3 days rain doctor took outfit outside and delivered esoteric speech, alone. Then he brought rocks in and it rained. FM said his mother had seen snow made in summer by weather shaman. One rain doctor said to have "hollered 3 times; a cloud came up and it rained right away" (SM). Loraine (Kawaiisu) rain doctor MM knew had "little round thing" (stone?), which he sprinkled with water, sang over. If he had ever put rock in water, "he would have flooded everything" (MM). Bob Rabbit, Kawaiisu rain doctor, has notable reputation among Tübatulabal; "one time when Bob Rabbit was away from home, some hungry boys broke in and stole his meat. He returned, found what had happened, and was so mad he made loud noises in the mts., and then rain, in 20 minutes, although there were no clouds in the sky when he began" (FP).

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Rain doctor not paid for services; "he just made rain lots"; however, when women went to gather cane and rain doctor made shade for them, women gave him some of sugar they made from cane; same applied to women out seed gathering. Bob Rabbit, Kawaiisu mentioned above, "won't make rain now, because the white people won't pay him to do it" (FP).

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An interesting extension of rain doctor's activities as SM knew them from his Chumash stepfather, briefly described. At new moon, in month "when icicles dropped from house" (January), rain doctor filled little black stone bowl with water and planted whole acorn, chia seeds, every other kind of seeds in this bowl and left it inside his house for month; "he did this to make all the seeds grow well that spring. He talked over these seeds, the same way that he talked when he went outside to make rain."

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Among Tübatulabal, rain machines sometimes buried at owner's death (SM); SM, however, had expected to inherit his stepfather's outfit, before key part of it was stolen, and be taught songs which accompanied its use; what remained of outfit SM had, in 1932, in his possession (pl. 1a).

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Bear shamans.- Bears feared, respected (Voegelin, 1935 b, 215, 219); Bill Viejo Chico, shaman, boastingly said when he died he would turn into bear (PN). Bear shamanism, however, only weakly developed; if man took jimsonweed he might obtain bear as guardian animal, receive song, amulet, such as bearclaw, from bear; one man, who died at Ventura (Tübatulabal?), took jimsonweed, obtained bear song, which he sang at night in sweat house while among Tübatulabal (SM). FP said man with power from bear cured people by singing, smoking; never sucked out disease, but kept patient with him all night. All informants agreed persons who obtained power from bear never dressed like bears nor changed into bears.

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Bear shamanism, strongly developed according to my informants among Chumash, was, however, of great interest to Tübatulabal. SM had heard from grandfather of prowess of Ventura bear shamans, who used dried bearskins which were stored in cave N of Tejon. "When they got mad at each other they used to kill persons with that bearskin. Somebody would go over and tell the man who had the bearskin to tell the bear to kill a certain person. Then the owner of the bearskin would talk to it; the bear had sharp black obsidian knives at his elbows and would grab a man, slash him and kill him. When they first made that bearskin, no one would tell when he saw it, because if you told, the bear would kill you. The Tübatulabal didn't do this; just the Ventura Indians" (SM).

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Chumash also had peculiar development of bear shamanism which Tübatulabal were aware of but did not imitate; this consisted of "bear machine" which SM's grandfather had told him about, but which SM had never seen. To make machine run, Chumash used white powder (ayi·p, alum?) which they obtained in Tübatulabal territory. Since so little is known of Chumash ethnography, SM's description of Chumash apparatus and its use is given here in full. "The Ventura Indians used a bearhide and made it run like a car. When the old men made this machine they tried that bear. They came over here (to Tübatulabal area) and got white stuff that looks like flour, from a place 10 mi. above Bull Run creek. An old man put the white powder in his mouth and sprayed it out over the bear, talking to the bear all the time. That bearhide was standing up, like a real bear. It had 2 reins on it, like a horse; when the driver wanted to turn around he pulled a rein. He was sitting inside the bear, on a flat rock; he looked out through the eyeholes. They traveled at night only, and made bear sounds as they traveled. The driver talked to the bear as the bear

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NS22 Tübatulabal NS22

Chumash NS7 Yokuts NS29

C walked; he went fast; the bear could run as far
754 as that rock (200 yds.), turn around, and be
789 back, very quickly. The driver stood up, then sat
791 down when he pulled the reins; he growled. He started from here at sundown and got to Tejon in 2 hrs. (50 mi. away in airline); whenever they wanted to go some place they'd go over and get this bearskin; it was kept hung up. One old man took his grandson, who was about 17 yrs. old, over to the cave where the bearskin was; he wanted to teach him how to drive it. The old man got inside the bear and was telling the boy how to handle the reins, and the boy was watching him. The old man told him, 'When you want to start it, you step on this; when you want to turn, you pull the reins.' The boy went inside the bear and sat down; I guess he stepped on it too hard, and that bear jumped quickly and ran away. He ran into a steep canyon and jumped into a big oak tree; he got stuck in it, hanging there. The boy got off quickly; he was frightened. They always came up here for that ayi·p, that white stuff like baking powder, to blow on the bear. They made lots of these machines; 10 of them."

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● 754 776 791 Rattlesnake shamans.- Rattlesnake sometimes obtained as pet by vision seekers; persons who had this pet could play with rattlesnake; "at a fiesta they danced and held snakes in their hands; they got a song from rattlesnake, and he wouldn't bite them after that" (SM). "One man had rattlesnake as pet; when anyone was bitten he was called and sucked out the poison. When that man was dying the people found his pet outside the door; they threw the snake away, but he returned" (MM).

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754 825 177 776 791 [[71]] SM thought rattlesnake good pet to obtain, but denied persons with this pet could cure snake bites; FP said rattlesnake "a friend to witches"; one of animals witch could send out to accomplish evil. All informants agreed no rattlesnake stepping ceremony held, as among Yokuts (Kroeber, Handbook, 504); SM's brother had seen Yokuts shamans go to rattlesnake holes, bring back snakes, handle them publicly; Tübatulabal did not do this. Anecdotes of persons who had rattlesnake for pet mainly relate to Yokuts who were living among Tübatulabal (see Autobiography of FP); PN, who had rattlesnake as pet, married to Yokuts man; FP, whose intertribal affiliations were with Koso toward E, held rattlesnake in low esteem (above).

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756 789 791 Exhibitions, competitions.- At mourning ceremony, or little fiesta for face washing (below), shamans, or persons with power from vision (takiniganan) held shooting contests (umu·lomot); "they played that way" (SM). Contest between 3 Yokuts, one Palagewan shaman, held on SM's rancheria, described as follows: "At about 9 o'clock in the morning, 3 Tule River reservation Indians and Bill Viejo Chico from Bull Run, with 4 men (o·wi·ganan) to help them paint, went out in the bushes. The contestants put on their feather skirts and headdresses and had their faces painted

T 788 facewashing, whereas FP, FM mentioned lower sums, $5, $6 or "whatever one had."

765 572 Money received in ta·gin relationship spent "to buy meat, things like that " in interim before death in recipient's family necessitated repayment of equal sum. After death in family man "would go hunting, sell the meat, and get some money; his relations would help him out with gifts of money too, so he could get his face washed and eat meat" (SM). If person had 2 deaths in family, with only short interval elapsing between them, he had to observe 2 separate meat taboos, have face washed twice. Person could be ta·gin to as many other persons as he cared to be; "often this happened; the chief was often ta·gin for a lot of people, but not for anybody in his hamlet, and people didn't have to go to him" (SM). Child of 4-5 yrs. would have to have face washed if one of his brother's or sister's adult children died; would pay as much as adult for face washing. If 2 or 3 persons came under meat taboo following death of relative, they all had faces washed at same time, contributing equally to amount paid facewasher, with whom all entered into ta·gin relationship. If one's ta·gin died before one had been able to collect reciprocal payment from him, offspring, or other relatives of deceased not obliged to carry on any ta·gin relationships deceased had entered into.

T 587 After having face washed widow let her hair grow, could remarry.

T 572 ● 754 [78] Failure to observe meat taboo implied disrespect to dead, as it meant one was eating corpse. Breach of taboo might be avenged by witchcraft on part of relative of deceased; woman cited (p. 80) who after husband died ate meat without having face washed; as consequence she was bewitched, killed by her mother-in-law. Witchcraft, it might be noted, also entered into other phases of this taboo; if person's ta·gin was witch, latter might kill person's children, "to get her money back." Normally, however, persons in ta·gin relationship "treated each other like brothers," did not borrow money from each other; one basis of selection of ta·gin was that person chosen have "lots of children," because the person paying for face washing would be interested in question regarding "when he was going to get his money back" (SM).

T Y 171 Owens Valley Paiute and Yokuts of Tule River reservation said by informants to have this same ceremony; Kawaiisu, Koso lack it (FP). Owens Valley Paiute head washing, similar to Tübatulabal face washing, described (Steward, 1933, 298); several features of Yokuts meat taboo correspond to Tübatulabal practice (Kroeber, Handbook, 499).

T 788 765 768 764 Mourning ceremony.- At face washing mourner announced when he or she would hold "big fiesta" or mourning ceremony (mu·yil) to burn image, possessions of deceased person. Property of dead burned so deceased would have it in land of dead; "if the relatives failed to burn enough of a dead

159 out some place and the old woman took a spine
304 from a bush that grows all over up there and made the marks on me. My mother didn't know about it until afterward, because she wasn't there. At first I ran away from the old woman; I didn't want her to do it, but she said those marks would look pretty on me. Then I said, "All right," and she made them. It hurt a lot. And then she rubbed in charcoal made from the wood of some sort of a bush. I tried to rub the marks off; I grabbed dirt and rubbed it all over my face and arm, but the marks wouldn't come off. They used to show on my face for a long time, when I was younger. Indians used to do that to make themselves look pretty. PN and Petra Miranda have those marks on their faces, too.

159 Two of my brothers died while we were at u·u··
754 pu·lap. The bad doctor, Old Bill Chico, killed
682 them. He said when he got drunk one time that he was going to kill all the children, so later they burned him over at Kernville; they tied him with a hair rope and threw him into the fire.

159 When my brothers died my parents made a fiesta
764 to have their faces washed; my mother cut off her
765 hair down to her shoulders, too, when they died.

We lived at omomÏp for awhile after that. Then some men went over on the desert and saw lots of
159 ku·l (p. 15) over there, so lots of people from here went to get it. That was when I was a young girl, about 16. I went over on the desert with my grandma (mother's mother), to a place this side of Randsburg, on a hill. A lot of people went. There were 4 camps of people over there.
[481] We all went afoot, men and women. One little girl went with her grandma; the little girl was maybe 9 or 10 yrs. old. There weren't any babies taken; the women couldn't carry them. It was in the early summer, maybe in June. We took flour from omomÏp; Bill Scodie had a store near omomÏp where he sold flour and coffee and sugar and whiskey. But we ate all that flour up when we got over on the desert, so then we just had ku·l seeds and Mariposa lily bulbs and chia seeds to eat; we ate all those. There were lots of boxthorn berries over there, too; we gathered those. And lots of Mariposa lily bulbs, big ones that we peeled a little and then boiled. We'd get half
[824] a sackful. The Mariposa lily bulbs over here are little and sweet, but those over on the desert are big.

159 That little girl who went over there used to
252 grind ku·l seeds on a grinding slab. She was little, and everybody stood around watching her, all the people; she cried then, because she was ashamed, I guess. Her grandma told her it was all right, and not to cry.

159 We ate rabbits and ku·l and chia seeds. There
[263] was nice water there, cold. We made a shade from greasewood brush; not a ramada, but a shade with
349 a single pole sticking up out of the ground and another pole leaning against the first one in the fork at the top; then we piled greasewood on both sides against that slanting pole (as in

Gifford, 1932 b, pl. 2b) [p. 73(6)] 1 [ie., Montzelin Albicaulis Dougl.--Analyst]

159 much. An Indian agent had come, Anderson; he used
636 to live at Tule River reservation. All the Indi-
ans had gotten land; Steban and everybody (in
1893). The Indian agent gave my father and
mother land at Canebrake. My parents went to
Canebrake to live and Pete and I moved up there
with them.

159 There was a witch at Canebrake and she made
●754 me sick all the time, like I am now. My husband
and my mother took me to a doctor at Paiute; he
was a good Indian doctor. He said, "Don't you
live up there at Canebrake any more; you stay
some other place." So we all moved down to
yĭtiyamup; Steban and his wife owned yĭtiyamup
by that time.

159 Steban's mother was living with Steban and
578 his wife up there. I used to quarrel with my
606 mother-in-law; she was mean, that woman. My
sister-in-law was a nice woman and for her sake
sometimes I wouldn't say anything to our mother-
in-law. Sometimes my mother-in-law would scold
me and then cry afterward; she would feel bad
about it, I suppose.

159 Sometimes they made fiestas there at Steban's.
525 They played handgames all night; everybody stayed
578 up all night. Two doctors were over there at a
[273] fiesta once; one, Old Bill Chico, got drunk and
got mad at an old woman. "I'm going to kill all
the people," he said, and one woman came and hit
him over the ear. They had built a fire in the
middle between 3 houses that were there, on some
level ground. When Bill Viejo was hit he went
over to his wife by the fire; his wife told him
to keep still and not to talk like that.

159 My husband used to get drunk sometimes. He be-
273 gan going with a woman up at Onyx when he was
837 drunk; he brought that woman home with him to our
house at yĭtiyamup. I left there then and went
back to my parents' home. They were living at
u·u·pu·lap then. Pete took that woman to yĭtiya-
mup with him, but his mother didn't like her be-
cause she drank too much and went around with
many men. That woman stayed a long time at the
rancheria and Pete went to work cattle at Kelso
valley. Pete was mean when he was drunk; I guess
he was jealous; that's why that woman left him
and went to Tule River reservation. She married
over there and died there.

159 I didn't go back to Pete for a yr.; I didn't
797 want him any more. Then a priest came traveling
around here; first he went down to the Jesus
ranch (no. 13, fig. 11), then up to Onyx. He
talked to us; he prayed and we did, too; we
prayed in Spanish. All the Indians went there
where he was; I went; my parents didn't go. We
all prayed and sang loudly; every day for a week
he talked to us. I was baptized that time.

159 That priest said Pete and I had to be married.
582 "You'd better get your man back; if you don't you
aren't going to live any longer," he told me. The
priest had a ramada made, up at Onyx, and told
everybody to come there for a week; he told
everybody to pray there, morning and afternoon.

159 My husband used to haul water and wood for me;
855 he was a good man when he wasn't drunk. My chil-
432 dren were good, too; I never whipped them. Legora learned to make baskets; she made a pretty one. My husband took it to a lady at Weldon; she paid him $5 for it.

159 One time an old woman from omomip was visiting
781 my grandmother at yitiyamup. They went out to get ku·l seeds this side (E) of the Goat ranch (no. 12, fig. 11) on the flats there. They were carrying their baskets on their backs; they had little blankets with them. When it got late they slept down by the river, under some willows. And they heard something flying above the tops of the willows, going "wo, wowo, wo, wo" all night; first the noise would seem to be above their heads, then it would grow fainter, then louder again. They left that place; they took their blankets and they went over toward the flat. They slept on the flat; it was dark. Anangayat came out of his cave up there on the Goat ranch; they heard him say, "Aha, aha, ha, ha!" so grandmother's friend said, "You better get up; hurry up!" They were frightened. They left that place and they went up the valley to omomip, where grandmother's friend lived.

159 When Legora was little, one time my nose
756 started bleeding, one day in summer. It wouldn't stop. My father took me over to Paiute Ramon (Kawaiisu shaman) in a little buggy; I left Legora home with my sister-in-law. We traveled all night; my nose bled all the time, unceasingly. The blood filled a big bucket we carried along in the buggy. We got to Ramon's place about 3 o'clock the next afternoon. That doctor was standing on the other side of a little hill watching us; he knew we were coming. Doctors know lots. When we got to the house we heard somebody crying, making a noise, behind us. The witch (a Tübatulabal woman) who had made me sick was doing that crying. That doctor knew all that; he said she had followed me there. And he worked over me all night; we paid him $20. The next day my nose-bleed stopped. Then the next day we returned home; the doctor said that witch, mapali·p, had put a cat inside my nose and that it was scratching all the time inside there; that's what made my nose bleed like that.

159 I was well for one year after that. Then a
821 big whirlwind came, oh!, a big one, carrying
754 sticks and straw in it; it came close to me; it touched me. Then right away my knee swelled up; I could hardly sleep at night. My knee looked as though it were going to burst. I dreamt bad dreams, about that woman, mapali·p (a witch). I told my husband about my dream. He got mad and
159 went over to Kernville where mapali·p was staying.
754 He said to her,
626 "I know you're witching my wife; that doctor over at Paiute told me. I want you to cure her."

Mapali·p didn't say anything for a long time. Then she said, "Well, what's the matter with her?"

"She's sick all the time. You made her nose bleed, her knee swell up; she's pretty sick.

159 You'd better see about that; if she dies, I'm go-
626 ing to kill you." He was half-drunk; that's why
754 he talked like that.

I guess mapali·p went out in the daylight after that and talked to her pet; I guess she was scared after that time when my husband talked to her, because I got better again.

159 All that time my mother and father were living
602 at Canebrake most of the time; my mother was mak-
574 ing tobacco and baskets all the time. She was making a living for herself. My mother used to visit me down at yĭtiyamup for a week or so sometimes; then she'd go back to Canebrake. My husband and I used to go up there to see my parents, too, on horseback. It took all day to ride up there. All the Indians here had horses; they used
[231] to make saddles out of tule and bridles from milkweed twine.

159 When my 2 children were about 9 and 5 yrs. old,
754 Old Bill Chico witched me; I don't know why. My
756 father gave him a horse and 3 sacks of flour to make him stop, but he didn't want to stop; he wanted to kill me, I guess. Then my mother took me to Jose Chico; my father was working at Weldon that time. Jose was living on Bull Run creek. He worked 2 nights on me; he danced and sang; he sucked me in lots of places, on my throat and chest. I didn't see what he sucked out. Jose didn't want to tell us who was making me sick, because it was his own brother doing that; he just told us to move from the house we were living in. "There is a devil (ghost) living there," he said. It was a tule house and we burnt it; Jose said, "If you live there again, you'll be sick again." So we burnt the house and our baskets; everything. And my father built another house, of adobe, up at yĭtiyamup, a little this side (S) of Steban's house; we lived in it after that.

159 That man from Tejon (Francesco Sasterray, a
756 Chumash) whom wišimlĭt married could make rain;
789 he used to make rain all the time when he lived over at Tejon ranch; the people paid him to. He made rain over here, too, but we never paid him for doing it. He used to make lots of rain; there was deep grass up at yĭtiyamup all the time and lots of flowers and seeds. It was pretty up at the rancheria then.

159 He had 3 different rain machines; one for snow,
756 one for rain, and one to make waterspouts. He
789 could stop the rain, too. A man living up at
674 yĭtiyamup stole the rain machine though. One day everybody was away; my sister-in-law was up at the spring washing clothes, and that man stole the rain machines. He was mean, that man; he couldn't use the rain machine, because he didn't know how to; I don't know why he stole it. Then one time after that the Tejon man got sick. He was in bed; he told wišimlĭt, "Give me that thing; I want to see it." She went and got the basket where he kept it; there was nothing there; it was all gone. The Tejon man felt bad; he cried and cried.

After that he died. The mother of those 2

159 After that he died. The mother of those 2
754 witches up at Onyx had put poison in his coffee.
674 He coughed, coughed, coughed all night; he got
756 thin and died after awhile. A long time after that wišimlīt's daughter-in-law, Tumasa, got sick; someone went and got Paiute Ramon. Ramon's friend came over here with him that time; he was a doctor, too. They were both Kawaiisu. Ramon worked on Tumasa and she got better. They told him about the rain machine. Doctors can tell where everything is; they see everything. Ramon told SM who had stolen his stepfather's machine. The thief had been watching Ramon doctor; Ramon pointed to him and said, "There he is; he's the one who stole your rain machine." The other doctor said, "He's right; he knows." Those doctors know everything; who is making you sick, or if you are a doctor, too, or if you have poison; everything.

159 Ramon started to lead that man over to the
756 place where the thief had hidden the rain outfit.
674 "Come on, show us where it is," the doctor told him. The man didn't want to go very much; he just stopped every little while. My husband was there. He got mad seeing that man take one or 2
[578] steps and then stop, and he hit him over the head with a shovel. The man didn't say anything; he just walked away; he wouldn't go with that doctor at all then.

425 A long time afterward another man found that
159 outfit; he said he would give it to Steban if he
756 would pay him $10 for it. But Steban wouldn't.
789 He should have though, then he could make rain now. The man who found it buried it somewhere else, in a dry place; it's there now. Bob Rabbit (a Kawaiisu) can make rain, too, but he says he doesn't want to make it any more. The people won't pay him anything for doing it. He says, "Let the country go dry."

159 But when they had those rain machines there
789 were lots of plants here then. And my husband
252 killed deer all the time; we always had deermeat. He was a good shot; he had a good rifle. The Indians used to use everything in a deer; they'd put the heart, liver, blood, all the guts inside the stomach lining and tie it up good and boil that up; it was fine. We never did that; just the oldtime Indians, but my mother's brother (a Koso) used to.

159 When my husband or my mother's brother hunted
782 deer they always gave the mts. beads and tobacco
224 and eagle down; they did that first, then they could kill all the deer they wanted. They gave the mts. little pieces of tobacco broken off the ball.

159 When Legora was about 11 yrs. old, one time
787 my father went over to Jose Chico's. He and
578 Jose got drunk; Jose talked badly to my father. "You're going on a good road (going to die)," Jose told my father. He was drunk when he said it.

159 My father came home. About a month later he
249 started working in the tobacco patch with my mother; they came down from Canebrake to work in

159 to see us from Riverside. She didn't want us to
756 tell anyone at the Onyx rancheria that she was up here visiting. "Those witches might make me sick again," she said. She's still frightened
159 because those witches made her sick that time.
754 They're mean, those women. They killed Barney's wife because she ate meat right after her husband died, without having her face washed. They got mad at Legora because she and John Tungate went down to Bakersfield and testified about a horse one of the witches wanted to get after a son died. I guess maybe that's why they made Irene sick that time.

159 When Johnnie was a little baby, just crawling around, John Tungate got work in Inyo county.
484 We all went up there; we stayed at Bishop and
591 then at Lone Pine. I like to camp around; so does Legora. But after awhile I like to return home again. We stayed at Lone Pine for a yr.; I didn't like it up there. The Indians there (Owens Valley Paiute) said, "Why don't you take up land here, and stay here?" But I wanted to get home; we all did, the children, too. They liked Canebrake; they always liked to live up there. So we returned to Canebrake. Then John Tungate left;
[245] he and Legora separated. After he left we used to go over to Visalia in the summertime to pick fruit; Legora and I both worked and Esther and Annie took care of the house and of Johnnie. We used to camp at Tule River reservation on the way home; there was a man there who loaned us a house. He told us, "Don't go visiting around here, because all these people are bad; they all have poison they use." They are queer people over there at Tule; they don't visit each other any over there, because they are afraid they will be poisoned.

159 We made 3 trips to Visalia to work in the
[245] fruit. The second time we went with Steban and his daughter. Then we heard, "There's no money
484 over there at all; they're not picking the fruit, they're letting it go." That's why we stopped go-

3: Voegelin E-5 (1931-1933) 1935
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back. 297. With my own wife I went there. 298. I am like that when coming back. 299. Then I arrived at my own house. 300. Then I told my own father: 301. "That shaman is speaking to me, 'The one who is doing it to you is living,' he is saying to me." 302. Then, "I will give you jimsonweed to drink," my father is saying. 303. Then he gave me a drink. 304. Then I saw that bad shaman. 305. I saw something, everything, watersnakes, lizards. 306. (They) come out from above and go and fall on the ground, and also one (falls) on the side again. 307. Then I am speaking to my own wife, "See the lizard," I am saying. 308. Then that next day I became sober. 309. I am wandering about well.

310. Then that bad shaman spoke to one man, saying, it is said, "I will kill him," he is saying, it is said, "anywhere when I see him." 311. Then that man told me: 312. "That shaman is speaking," he is saying, "he will kill you," my friend is saying to me. 313. "Good," I am saying when my friend is speaking. 314. Then I wandered off for my gun.

315. Then one man got sick. 316. Then that shaman is called, and also the bad shaman is called there too. 317. Then we, all people, went, going to hear that shaman. 318. Then right away he sang in the nighttime. 319. Then also he is biting tobacco when dancing. 320. He is dancing in the nighttime. 321. "That shaman is doing this to you," he is saying. 322. Then that one (the bad shaman) became angry when he (the good shaman) is speaking. 323. "Not I," he is saying, "but it is a man; he is sitting down," he is saying to me, "and I will skin him," he is saying, "before daylight," he is saying. 324. Then many people are hearing him when he is speaking. 325. Then that shaman quit his singing. 326. Then he went to his own house. 327. Then from there all the people took leave. 328. And also that bad shaman came toward the path. 329. Then, "Let's go to the store," I am saying, "let's go in order to get a drink" (I say to my friend). 330. "Good," (my friend) is saying. 331. Then we went toward the path; we arrived there on the bridge; there three men are standing; they are drinking. 332. We stood there. 333. "Drink ye." 334. Then we drank one drink. 335. Then that shaman came and arrived. 336. "Who are you?" he is saying. 337. Then from there he asked again. 338. Then one man spoke. "That is Yukaya," he is saying. 339. "Good," (the shaman) is saying, "I want that one," he is saying. 340. Then right away he took out his own gun. 341. Right away he put his own gun for me on my heart. 342. Then his gun did not go off. 343. Then right away I pulled out my own gun, and right away I put it for him on his rib; right away my gun went off. 344. Then, when it turned him upside down (caused him to fall face downward), he went; he went and fell. 345. Then there his partner jumped from there to here; he took out his own gun. 346. Then my friend grabbed him. 347. He took for me his gun from there to here. 348. Then one man ran to his own house; he went to get his gun. 349. Then from there I went back again toward my own house, in the company of my own friend. 350. Then that man came and arrived there. 351. He is coming holding his own gun in his own hand. 352. "Where (is) that man? (He is) a desperado," he is saying; "let him come out," he is saying. 353. Then that man, the house-owner, "Do not go out," he is saying to me.

354. Then from there I came toward my own house. 355. Then that next day both the sheriffs came and arrived. 356. Then my relatives are speaking, "The sheriffs come already," (my relatives) are saying, "hurry up, get up," (they) are saying. 357. Then from there I got up. 358. I went outside. 359. Then the sheriff came and stood there; he took out his own gun. 360. Then I am speaking, "Why are you taking out your own gun?" I am saying. 361. "I am coming to get you," he is saying, "and where is your gun?" he is saying. 362. "Here inside," I am saying. 363. Then we entered. 364. Then I took out my own gun from under my own pillow. 365. Then I gave that one my own gun. 366. Then that one put his own gun for me on the heart. 367. He is trembling. 368. "Why are you trembling?" I am saying. (Yukaya surrendered his gun with the muzzle instead of the butt forward; this frightened the sheriff.)

369. Then from there we came backward; we went and arrived there in the store. 370. We talked there. 371. "Why did you kill that man?" 372. "He took out his gun first," I am saying, "and I shot last." 373. "And why are you carrying your own gun?" 374. "That

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would place a rattlesnake around her neck when she cried; the snake rattled and she ceased crying.

Rattlesnake (te´·ed) was her father's lineage totem. He cured people who had been struck by a rattlesnake by rubbing earth from a gopher's mound into the wound. He could prevent persons from being bitten, but M.A. does not know how he accomplished this. She stated with great positiveness that he never danced, participated in any ritual, or indulged in "snake-handling." (It is doubtful that the Snake Ritual was indigenous to the Southern Valley culture. See below.) He did no other curing.

M.A. herself, with Rattlesnake as her totem, had some special association with the snakes. When she was a little girl, her mother's cousin, Solo´pono (a snake-handler), had a rattlesnake which he could not control. M.A. was called, and the child passed her hand around in the air above it; immediately it coiled and quietened. Then Solopono put it in a bottleneck basket and took it to a Rattlesnake Ritual.

When white hairs first appeared on M.A.'s head, she dreamed Rattlesnake came to her and said that "she was going to be like him with white spots on her head." (M.A.'s hair is all grey-white now.)

Of supernatural power M.A. could or would not speak fluently: all her information was personalized. She did not "pay attention" to her dreams until after she was married. Then she swam three times during the night for three nights in succession. She was successful in her quest and "used her dreams to help her children"; but the nature of her power is not revealed. When she gambles, she eats only tobacco.

A dream is one's heart traveling around at night. Once long ago when M.A. was out at night she met a spirit, but she "knew what it was and was not afraid." (It was impossible to discover whether this "out at night" was an actuality or dreamed.)

The most powerful curing doctor, but a bad one, was Wati´sti, according to M.A. She says he was a Bankalachi. He sent pains to people; by this means he killed women who resisted him. Other doctors tried to cure his victims but this was futile. He killed Wa´ni, the last Yaudanchi tiya, whose relatives avenged his death by killing Watisti.[113]

A rain shaman from Tejon, Hopo´´no, was renowned for his abilities, but M.A. never knew him to control the weather for pay. She related the following.

When M.A. was a young girl, Hopo´no was at Tule. He gambled at night with several others

[113] See F.M.'s account of this in Gayton, Yokuts-Mono Chiefs and Shamans, 398.